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[ONE PENNY.

WORKS

BY THE

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OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, November 5.

LONDON.

Aetion, Creffield-road, 11.15 and 7, Rev. A. C. HOLDEN, M.A.
 Bermondsey, Fort-road, 7, Supply.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. W. COPELAND BOWIE.
 Brixton, Unitarian Christian Church, Effra-road, 11, Rev. W. G. TARRANT, B.A.; 7, Rev. J. C. BALLANTYNE.
 Child's Hill, All Souls', Weech-road, Finchley, road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. MORITZ WESTON, D.D., Ph.D.
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. FRANK K. FREESTON.
 Finchley (Church End), Fern Bank Hall, Gravel Hill, 6.30, Rev. J. A. PEARSON.
 Forest Gate, Upton-lane, 11, Rev. F. HANKINSON; 6.30, Rev. JOHN ELLIS.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. BERTRAM LISTER, M.A.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.
 Highgate-hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.
 Ilford, High-road, Church Anniversary, 11 and 7, Rev. A. H. BIGGS.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. DR. TUDOR JONES.
 Kentish Town, Clarence-road, N.W., 11, Rev. J. A. PEARSON; 7, Rev. F. HANKINSON.
 Kilburn, Quex-road, 11 and 7, Rev. C. ROPER, B.A.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Deptford, Church and Mission, Church-street, 6.30.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
 Peckham, Avondale-road, 11 and 6.30, Rev. DOUGLAS ROBSON, B.D.
 Richmond, Free Church, Ormond-road, 11.15, Dr. F. W. G. FOAT, D.Litt., M.A.; and 7.
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.
 Stratford Unitarian Church, 11, Rev. JOHN ELLIS; 6.30, Mr. W. R. HOLLOWAY.
 University Hall, Gordon-square, W.C., 11.15 and 7.
 Wandsworth Unitarian Christian Church, East Hill, Wandsworth, 11, Mr. H. B. LAWFOED, B.A.; 7, Rev. W. G. TARRANT, B.A.
 Wimbledon, 27B, Merton-road, 7, Mr. W. LEE, B.A.
 Wood Green Unity Church, 11 and 7, Rev. J. WILSON.
 Woolwich, Carmel Chapel, Anglesea-road, 11 and 6.30, Rev. L. JENKIN JONES.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30, Supply.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. JOSEPH WOOD.
 BIRMINGHAM, Church of the Messiah, Broad-street, 11 and 6.30, Rev. J. W. AUSTIN, M.A.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.
 BOLTON, Halliwell-road Free Church, 10.45, Scholars' Service; 6.30, Rev. J. ISLAN JONES, M.A.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. V. D. DAVIS, B.A.

BRADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. H. McLAUGHLAN, M.A., B.D.
 BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.
 BURY ST. EDMUNDS, Churchgate-street (Presbyterian), 11 and 6.45, Mr. GEORGE WARD.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. G. STREET.
 CAMBRIDGE, Assembly Hall, Downing-street, 11.30, Rev. E. W. LUMMIS, M.A.
 CHELMSFORD, Unitarian Church, Legg-street, 6.30, Mr. S. FIELD.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. T. BOWEN EVANS, M.A.
 CLIFTON, Oakfield-road Church, 11 and 6.30, Rev. W. A. WEATHERALL.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
 EVESHAM, Oat-street Chapel, 11 and 6.30.
 GATESHEAD, Unity Church, 10.45 and 6.30, Rev. W. WILSON.
 GEE CROSS, 11, Rev. H. E. DOWSON; 6.30, Rev. E. H. PICKERING.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS and Rev. H. W. KING.
 HOBBSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45, Rev. C. HARGROVE, M.A.; 6.30, Rev. LUCKING TAVENER.
 LEICESTER, Free Christian Church, 11 and 6.30, Rev. K. H. BOND.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. E. I. FRIPP.
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 LIVERPOOL, Ullet-road, Sefton-park, 11, Rev. E. S. RUSSELL, B.A.
 MANCHESTER, Platt Chapel, Rusholme, 11 and 6.30, Rev. W. WHITAKER.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 MORETONHAMPSTEAD, Devon, Cross Chapel, 11 and 3, Rev. A. LANCASTER.
 NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.
 NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. DR. CARPENTER.
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
 PRESTON, Unitarian Chapel, Church-street, 10.45 and 6.30, Rev. C. TRAVERS.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
 SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. J. F. PARMITER.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
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MARRIAGE.

ORGAN-MEGSON.—On October 31, at the Sale Unitarian Church, by the Rev. C. M. Wright, M.A., William, son of Mrs. and the late H. C. Organ, of Turkdean, Gloucestershire, to Alice Louise, daughter of Albert H. Megson, J.P., The Priory, Sale.

DEATHS.

BURRIDGE.—On October 26, at 1, Holmewood Villas, Brixton-hill, S.W., Alfred Burrige, aged 80. Funeral service was conducted by the Rev. James Harwood, B.A., at Norwood Cemetery, on Saturday, October 28.

LONGSTER.—On October 27, at Malton, Mary Hannah, wife of Harold Longster, and only daughter of the late Rev. John Sutcliffe, of Colyton, sister to the Rev. Alf. Sutcliffe, of Crewkerne, aged 49.

OLIVER.—On October 31, at residence, 75, South Eastern-road, Ramsgate, Emily Oliver, wife of T. B. Oliver, in her 67th year.

WILLANS.—On October 28, at her residence, Dolforgan, Kerry, Montgomeryshire, Mary Louisa, widow of John William Willans, and daughter of the late Robert Nicholson, of Bowdon, Cheshire, aged 64.

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress

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*** All letters and manuscripts for the Editor should be sent to 23, Cannon-place, Hampstead, N.W.*

NOTES OF THE WEEK.

ALL SAINTS' Day is a public holiday in France. Thousands of people flock to the cemeteries to deck the graves of their dead with flowers. In England the day passes almost unobserved. This is, we think, a serious national loss. A festival dedicated to memory and the honour of the great and good has its noble uses, and helps to keep an avenue open into the world of spiritual faith and affection even for the most secular minds. At the present time when men are recovering from the obsession of the phrase the "dead past" All Saints' Day ought to have a growing significance.

* * *

Its appeal comes to us on the universal side of religion. It is free from the entanglements of theological distinctions and competing loyalties. Christianity has still a long way to travel before it recovers the spiritual emphasis of the New Testament upon love and goodness and the supremacy of the Christian character; but there are moments when we see clearly that the fellowship of the saints means more for our souls than the approval of the theologians. All Saints' Day also helps to define for us the peculiar qualities which Christianity has imparted to human character, its disciplined virtue, the graciousness of its sympathy, and its interior holiness.

* * *

THE news from Tripoli this week has been full of conflicting rumours, but it seems certain that the Italians have lost ground and are pressed by formidable difficulties. Ugly stories have appeared in the press of methods of wholesale massacre

by the Italian troops in order to quell what is called "rebellion." An official denial has been issued of some of the worst features; but there seems to be little doubt that there have been scenes of horrible butchery. Apart from the morality of their military raid, the Italians have blundered so badly and shown such a complete lack of foresight that we shall not be surprised if they fail to extricate themselves without irretrievable disaster and national bankruptcy.

* * *

At the present juncture any talk of mediation in the interests of peace seems unreal. The failure of the Great Powers to concern themselves with the quarrel of Italy with Turkey in the initial stages cannot be retrieved, and while Turkey is engaged in a valiant and promising attempt to drive the invader off her territory there is nothing left for a court of arbitration to do.

* * *

A MANIFESTO issued by the International Peace Bureau at Berne, which is the permanent representative body of the Peace Societies of the world, puts the capital offence of Italy against civilisation with clearness and force, and none of the apologies offered on Italy's behalf have attempted to answer it. She has broken the solemn obligations into which she entered at the two Peace Conferences at the Hague. She has not "assisted with all her efforts the friendly settlement" of the international dispute in which she was involved; she has restricted instead of extending "the empire of law," and has deeply wounded, instead of strengthening, "the sentiment of international justice"; she has paid no regard to "the solidarity which unites the members of the society of civilised nations." These are not vague phrases. They are the actual words to which the Italian Government pledged the national honour

in the preamble to the Convention for the Peaceful Regulation of International Conflicts.

* * *

PROFESSOR BERGSON brought his series of four lectures before the University of London to a close last Saturday. The lectures have attracted large audiences, and the concluding passage in which the difficult and intricate argument was crystallised into a message and he spoke of the soul as a creative force was received with loud applause. It is towards action, he said, that all converges. The soul—essentially action, will, liberty—is the creative force *par excellence*, the productive agent of novelty in the world. It creates acts, and it can, in addition, create itself—not only modify its quality, but also increase its intensity. With a little will one can do much if one places the will in the right direction. For this force—the will—has this exceptional character, that its intensity depends on its direction, and that its quality may become the creator of quantity. The philosopher of convictions always tends to become a preacher of conduct. The growing popularity of Professor Bergson is due chiefly to his distrust of an abstract intellectualism, and his refusal to limit the possibilities of life and personality. His whole argument enhances the importance of the terms with which religion is most deeply concerned, and helps to surround them with fresh moral splendour.

* * *

THE address by the Bishop of Hereford at his Diocesan Conference last week was a happy combination of breadth and charity and shrewd commonsense. Referring to the relations between the Church of England and Nonconformists, he said:—"We all lament what we call our unhappy religious divisions and pray for unity; but most of us, I imagine, if we mean anything definite in our prayers, mean that we expect those who differ from

us some day to be converted to our views. But commonsense and historical experience alike remind us that there is no prospect whatever of unity on these terms. What is possible, and what it would be our wisdom to strive for, is the spirit of unity and brotherhood, expressing itself in mutual charity and goodwill, and in intercommunion when possible." He urged that their wise policy as Churchmen towards their Nonconformist neighbours would be to revert to the pre-Tractarian relationship of the Church of England with other Protestant bodies.

* * *

"THE earlier Tractarians," he continued, "who lived and worked entirely apart from the Nonconformist bodies were perfectly consistent; for them historical research had not yet destroyed the foundations on which they stood; but the Neo-Tractarian who knows and acknowledges that episcopacy is not essential to a Christian Church, and addresses the Nonconformists as his Christian brethren, working with them and praying with them, and then turns round and bars against them the way to Christian communion, takes up a thoroughly indefensible position. He is on what Archbishop Temple would have called a slippery slope. He is absolutely inconsistent—'Blindness in part has happened to Israel.' My hope is that the truth of all this may be more and more clearly seen, and that when the dust arising from the unhappy controversies of the moment has cleared away, we may be brought appreciably nearer to the spirit of Godly union and concord."

* * *

DR. FORSYTH has sent a letter to the *British Weekly* in which he seeks to explain the theological significance of his reconciliation with Mr. Campbell and to draw out its full dogmatic consequences. He makes it quite clear that he regards his own dogma as essential to the church, and is prepared to unchurch those who do not agree with it or prefer words less dry formal and scholastic in which to express the meaning of spiritual experience. He considers that what he calls "the new situation" has been created by an agreement on theological terms, which contain everything he wants. If Mr. Campbell agrees with this either in the letter or the spirit he has changed indeed; but we have no reason to believe that he does, or that he is more willing now than he was a few months ago to accept Dr. Forsyth as his theological mentor. But it shows how easily public agreements of this kind may be degraded and misunderstood, how fatal they are when they have the slightest appearance of an acceptance of conventional terms in order to satisfy the official mind.

THE LIBERAL CHRISTIAN PULPIT

THE PREACHER'S AIM.*

BY JAMES DRUMMOND, D.D.

"We preach not ourselves, but Christ Jesus as Lord; and ourselves as your servants for Jesus' sake."—2 COR. iv. 5.

IN addressing you this evening I will endeavour to give voice, if I may, to the secret aspirations which lie at the heart of all genuine labour for the Kingdom of God, and especially to that vow of self-renunciation without which preaching, however attractive and popular, can never touch the conscience or turn the heart heavenward.

What, then, let us ask, is the aim of the Christian preacher? It is not to gain a reputation, but to vanquish sin. It is not to draw crowds together to admire his dexterous rhetoric or subtle argument, but to augment the moral and spiritual force in society. In a word, it is not to preach himself, but to efface himself, that the Divine Spirit may reach, by an unperverted way, the hearts of the hearers, and God alone may be glorified in every soul. This aim is clearly right, and is readily acknowledged, but is not so easily retained. Nowhere is the taint of self so fatal to our true success, and yet nowhere do the temptations of self-love blend so insidiously with our higher motives. Where a definite external result is to be gained as in commerce, politics, or war, personal ambition may add energy to our thought and vigour to our hand, and so make us more efficient in accomplishing our ends, though even in these walks of life the blameless devotee of duty exercises a moral power over his fellow-men which far transcends in value any outward success. But in the work of the preacher, where the whole result contemplated is spiritual, ambition can only defeat our ends, and we cannot win except by complete absorption in our cause. And yet the frequent appearance in public, the false judgments which come with flattering tongue or with injudicious blame, make it difficult to preserve the pure simplicity of godliness, and only through an exalted faith nurtured by continual prayer can we be raised above the temptations of our self-will, and keep our eye single.

It might seem that this self-renunciation is hardly compatible with the independence and apparent self-assertiveness of a community which more than any other insists on individual responsibility and on the right and duty of free inquiry and free expression. Are we not bound to propagate our views, to tell men boldly what they are, and to guard our superior enlightenment against the slanders of the bigot and the misunderstandings of the foolish? Nevertheless, even in the matter of religious

truth, our rule holds good. The prime essential for the teacher of religious truth is that his judgment should be just, and it cannot be just so long as the ambitions and the annoyances of self mingle in his thoughts and disturb the clearness and steadiness of the intellectual and spiritual instruments with which he seeks for truth. The vision of God is with the pure in heart, and this purity belongs only to him who seeks not his own will but the will of Him that sent him. And in regard to the publication of what we believe to be true, can anything be more rapid and more saddening to every wise listener than the self-sufficient declamation of a man who has never lost himself in God, but mistakes his own shallow smartness for the measure of the universe? In proportion as our opinions are felt to be merely ours, the admired offspring of our own wonderful sagacity, they become powerless for all spiritual healing, and they can find the deep places in other men's souls only when they have first found our own, and received the worshipful honour due to divine guests. For who is it that most moves and commands us in the spiritual kingdom? Is it not he whose utterances have become to his own inmost conviction revelations of God, messages of awe and light from the Spirit which he himself reverently obeys as the rule of eternal love and righteousness, mingling with the darkness and transience of our frail humanity? "But we have this treasure in earthen vessels, that the excellency of the power may be of God and not of us." The glory and the power are from God, and if only we can tell what we have seen and heard in moments when prayer has most completely lifted us out of ourselves, I do not say that crowds will listen to us and be converted, but wherever our words fall they will be words of eternal life. Generally, however, we can see these things only as in a mirror darkly, and we are obliged to present them through the imperfect media of our own meagre knowledge and limited intelligence, and so what is only our view mingles inevitably with the revelation of God. But with a man who has been redeemed from the claims of self, it is possible so to exhibit the truth that the form, which is his own, and therefore more or less temporary and local, shall be wholly subordinated to the spiritual impression which may abide and become a revealing organ in the minds of others. Even here, therefore, in the domain of truth, we are not to preach ourselves, or make the spreading of our views our ultimate aim; rather are we to point men to a wisdom transcending the words of sages and of prophets, and lead them to gaze for themselves with purified vision upon the truth and righteousness of God.

But is this position compatible with the second part of our text, "We preach Christ Jesus as Lord"? It seems to me entirely so, for Paul everywhere conceives of Christ not as one who imposes commands from without, and exacts a mechanical obedience, but as one who dwells as a perpetual inspiration in loving and faithful hearts. And what a wonderful contrast Christianity presents in this respect to other religions. It will accept nothing that is not genuine and inward; we cannot be Christians by attending to any obser-

* Delivered at the annual service of the Lay Preachers' Union of London and the South Eastern Counties, held at Essex Hall on October 30, 1911.

vances, ceremonial or moral; by teasing ourselves with ascetic practices, or assuming the outward garb of holiness, or by professing beliefs which never rise above the region of dry intellectual formulæ, but only by possessing a heavenly and Christlike mind which moves with free and sovereign rights amid the superficial framework and symbols of our faith and love. The whole aim of the Gospel is to create in men a peculiar quality of interior life, and accordingly while we find in the New Testament great principles of thought and conduct, we find no attempt to lay down a formal code of morals or a dogmatic system of theology. An inward principle of life modifies its organism to meet changing conditions, and so, while justice and brotherly love remain unalterable, except in their depth and power, laws are subject to revision and improvement, and while faith and devotion must ever strive for a fuller supremacy, theologies rise and pass away with the progress of knowledge and with a general enlargement of the human mind. Observe, too, how admirably the Gospels are adapted to convey this grand spiritual appeal to men. What an abject and servile Christianity we should probably have if they had been constructed on the scale and the method of modern biographies. Instead of the large and vigorous originality and initiative of redeemed and ennobled men, we should see a fantastic and ape-like imitation crushing out all genuine appreciation. But now the curiosity which would have rifled the workshop at Nazareth, and dragged into the glare of day the most sacred privacy of the home at Capernaum, is baffled, and in place of the outside accidents of life, which often hide as much as they reveal the essential and ideal man, those who have eyes to see behold a spiritual glory, flashes of eternal truth, depths of insight and wisdom, and the tragic story of a soul most divine and loving, which poured itself out unto death that the reign of God might be established in men's hearts. Thus Christ remains to us as he was to Paul a Spirit-lord, and if there is something of dimness and uncertainty in the features of his earthly life, yet the grandeur of his spirit shines upon us with a brightness exceeding the brightness of the sun. Such a Lord we will preach, the head and inspirer of the great Christian movement in which we claim our place, the first-born among many brethren, the leader of the Sons of God to liberty and light.

And is it not good that we should call men to the mightiest spiritual power that the world has known, and not cast it off merely because it has been compelled to work through human means, through crude millennial or Messianic dreams, through forms of philosophy and science which, however profound, were not the final word of man's intellect, and even through the baseness and cruelty of ignorant and superstitious passion? The time may come when, according to the enraptured vision of Paul, the Son shall have delivered up the Kingdom to God, even the Father, that God may be all in all, and when the fulness of our communion with the eternal Spirit shall be so perfect that we shall no more stretch forth groping hands to feel after God, or sigh for departed aspirations and the vanished glory of a world

once seen with younger eyes, or mourn for a heart made desolate by sin. But that time is not yet, and, indeed, I know not whether it is meant to come on earth, whether it is not a permanent part of the providential plan that religion should bind us to our brethren as well as to God by coming to us in the human form, and dispensing through human hands the sweetest and tenderest blessings that the soul can receive. I never can see that religious love and gratitude towards those who have given us light, or called us out of the death of sin, can in any way interfere with our love and gratitude towards the great Source of all, or that our prayers lose aught of the adoration which is due to Him alone when we come in conscious fellowship with those who have unsealed the fountains of prayer within us, or when we even thank our Father that through them we have heard His Voice. For this religious affection towards others than God does not drag *Him* down but lifts *man* up. It is the divine in them whose power we feel and whose beauty we admire, and henceforth men cease in our eyes to be mere creatures of earth, and become children of God. The ancient Stoic was able to recognise the divine presence even in the meanest objects; and when we see in the face of Christ a glory as of another world, a righteousness and love so pure, so pitying, so persuasive that our hearts tremble with faith and joy, and that vision abides with us as an unfading light of life, shall we not say that it is the glory of God, that glory in the ineffable and incomprehensible majesty which it is possible for us to know, which the soul craves and receiving, finds rest? If I have at all correctly interpreted the history of the Christian Church and the profoundest experiences of Christian men, this recognition of the divine in Christ (and in its due proportion in all who are Christlike) is an essential element in the conquering power of Christianity. As a system of merely human teaching, as a record of the struggles of a faithful soul to realise the noblest aspirations, it is indeed very beautiful and edifying; but till it speaks to us in the name of God, till it manifests the love of God, till we look behind the veil of the flesh and perceive that the beauty and the tenderness and the sympathy and the pleading are all divine, it cannot rend the bonds of sin or turn our doubt and despair into the joy of faith. It is well to see a man like ourselves striving, suffering, and conquering, but what we need religiously is the vision of God so clear and captivating as to rivet our gaze, that, dogged no more by the dark malignant shadow of ourselves, we may look only at His wonderful love, which will not, cannot leave us, which fills us with peace, because abandoning self our faith rests in it alone, and which gives the promise of a holiness that is to be. We may have to change the form in which these things once reached the human heart, but let us beware lest in changing the form we lose the substance. If we cannot feed men's souls with bread of life from Heaven, we may as well close our chapels. But if in simplicity we speak what we have seen and know, some will receive our testimony and find in Jesus Christ a Lord, who rules only that he may

emancipate, and who because he sought not his own will but the will of Him that sent him, spoke the words of God and manifested the Spirit of God.

Such is the Gospel, broadly speaking, to which you would dedicate yourselves, and for the sake of which you would be servants of men. Christian service cannot be imitated, but can only flow from the deep fountains of love and sympathy within. It is a spirit of helpfulness animating all our conduct, a repression and forgetfulness of all egotism, a willingness to subordinate everything connected with self to the good of others. It cannot feel the sting of wounded pride, or the offence of real or imaginary slights, for it is intent on objects which lie outside the circle of our fleeting life, and it can even welcome the disappointments which by blow upon blow break up its earthly hopes, and leave in their place the heavenly composure of humility and trust. It is the secret of what may be called Christian tact, a quality of the highest value to the preacher of the Gospel. He may have to deal with men of all kinds, and should be able to address himself to the most various tempers; and though he has no longer to go as a sheep into the midst of wolves, but among kind and often too partial friends, yet he must add the wisdom of the serpent to the harmlessness of the dove. We often hear that good work has been injured for want of tact, yet we are not to have the tact of the worldly man who studies and humours others in order to bend them to his own purposes, but the tact of love which through the breadth and quickness of its sympathy knows what is in men, and uses that knowledge only that it may the more effectually benefit them. Love has no plotting and scheming, but goes straight to its point, and often succeeds where a practised diplomacy would fail. Only, till we are made perfect in love, we must think earnestly how love would have us act, and pray that its light may dispel the darkness of self-seeking.

Let not anyone suppose that the character thus sketched is wanting in manly and independent judgment. Manliness and independence do not consist in asserting ourselves, but in asserting great principles, and doing our duty with a noble simplicity and directness. For the sake of the very men whom you would serve you cannot consent for one moment to palter with truth, or to lower the standard of right, and if you are misunderstood, and incur an undeserved odium, so be it; you stand before the Supreme Judge of all, and Him you cannot disobey. Real greatness lies in this high disinterested service, and even where the intellectual gifts are not of the first order, a character cast in the mould of Christian dedication never fails to be impressive. An ancient interpolation in the Old Testament says that "the Lord shall reign from the Cross." The meaning is deeper than perhaps the interpolator knew. In the Christian realm we rule men by serving them, and he who is crucified unto the world ascends a heavenly throne, even as "the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many." And lo, "God hath highly exalted him, and given him a Name which is above every Name."

LIFE, RELIGION & AFFAIRS.

ELEMENTARY EDUCATION
IN FRANCE.

THE official statistics of the French elementary schools, recently published in the *Temps*, throw an interesting light on the relative position of the public elementary schools, i.e. those under the control of the State where the education is purely secular, and the private elementary schools, the vast majority of which are controlled by the Roman Church. In the scholastic year recently ended (1910-1911) there were in France and Algeria, 71,491 public elementary schools with 4,135,886 pupils, an increase of 222 schools and 71,327 pupils, as compared with the previous year. The number of private elementary schools was 14,428 with 960,712 pupils, an increase of 130 schools and 26,963 pupils, as compared with the previous year. The Church, therefore, still educates nearly one-fifth of the children in the elementary schools of France. This is fairly proportionate to the number of practising Catholics, who are probably about one-fifth of the population, though less than one-fifth of the classes from which the pupils in the elementary schools are drawn, as the strength of the Church is in the conservative *bourgeoisie* and the *noblesse*. If anything, therefore, the Church has rather more pupils in its elementary schools than it might expect.

Incidentally the figures disprove a statement that has often been made in England, that thousands of Catholic schools were closed in consequence of the legislation against the religious orders; in fact, the great majority of the schools belonging to the orders were continued under lay teachers, who in many cases are members of the orders nominally secularised and dressed in lay attire. The number of Catholic schools has actually increased, and, during the year just closed, the increase was proportionately greater than that of the public schools. It will be seen that the increase in the number of public schools was 3.10 per 1,000, and in that of the private schools 9 per 1,000. The pupils in the public schools increased in the proportion of 17.26 per 1,000; those in the private schools in the proportion of 28 per 1,000.

Detailed investigation shows, however, that it would be rash to conclude that the Church is making progress in France generally. More than half the increase in the pupils of the private elementary schools is accounted for by the six Departments of Côtes-du-Nord, Mayenne, Loire-Inférieure, Maine-et-Loire, Ille-et-Vilaine and the Vendée. In the Vendée there was a decrease of 5,940 pupils in the public elementary schools last year, and during the last four years, those schools have lost 8,810 pupils; 196 per 1,000. The figures are:—1906-7, 44,787 pupils; 1907-8, 44,080; 1908-9, 43,190; 1909-10, 41,917; 1910-11, 35,977. The number of pupils in the private elementary schools in the Vendée last year is not yet known, but it was probably about 34,000, as it may be taken for granted that the private schools gained at least what the public schools lost. In

the previous three years the number of pupils in the private schools had increased by 3,129, being 289 more than the decrease in the pupils of the public schools during the same period. In 1906-7 there were 25,027 pupils in the private elementary schools of the Vendée; in 1909-10 there were 28,156.

The Vendée alone thus provided 22 per cent. of the total increase in the pupils of private elementary schools last year. In the Côtes-du-Nord the pupils of the private elementary schools increased last year by about 2,000; in Maine-et-Loire also by about 2,000; in Loire-Inférieure by about 1,000, and in Mayenne by about 3,000. This increase was at the expense of the public schools. The figures for Ille-et-Vilaine are not given, but, leaving aside this Department, it will be seen that, of the total increase of 26,963 pupils in the private elementary schools of France and Algeria, Brittany and the Vendée provided at least 14,000. Outside Brittany and the Vendée the increase was proportionately less than that of the public schools.

The conclusion is that the episcopal denunciations of the public schools have been without effect except in that small part of France which is still dominated by the clergy and the *châteaux*. Since every Catholic who sends his child to a public school where there is a private school available is *ipso facto* excommunicated, and ought to be refused ecclesiastical burial, one would have expected to find that the fulminations of the Pope and the Bishops had at least some small result in France generally, did not one know how impotent the Church had become. Only in Brittany and the Vendée, not exactly the most enlightened parts of France, can it still be sure of enforcing its decrees.

And, even in Brittany and the Vendée, the results have been obtained in great measure by intimidation. The *Temps* cites some cases. In the village of V. in the Vendée the curé caused a farmer to be turned out of his farm by the owner (a resident in Maine-et-Loire) because he had refused to send his son to a Catholic school, although the boy had obtained at the public school the *certificat des études primaires*, which enabled him to leave school, and his father had no intention of sending him to school any longer. The farmer took months to find another farm in consequence of clerical hostility. At B. in the same Department the curé brought pressure to bear on all the landowners. One peasant was turned out by his mother-in-law, in consequence of the curé's action, for refusing to send his children to the Catholic school. At T. a farmer similarly treated for the same reason was unable to find another farm in the neighbourhood, and obliged to migrate to Normandy. I may say that similar cases have come under my own observation in other parts of France where the curé happened to be influential.

The worst persecution in these districts is that of the unfortunate teachers in the public schools, who in many cases show endurance amounting to heroism. Instances of the most ruthless boycotting of teachers, often quite young girls, have been published with approval in the Catholic papers from time to time.

Although the statistics give no cause for alarm, they show the necessity of the projected legislation for protecting teachers and parents against clerical tyranny in those parts of France where it is still possible. The bishops talk loudly of the "rights of parents," but the Roman Church recognises no parental rights in education, only the duty of sending children to a Catholic school, which it attempts to enforce by ecclesiastical penalties and by material disabilities where it has the power to inflict them. It has done its worst, and the result is not encouraging from the Roman point of view. Even in the Vendée, the most Catholic Department of France, the Church educates barely half the children; thirty years ago the education of France was practically in its hands, and twenty years ago the majority of French children were still in Catholic schools. Two Breton Departments, Finistère and Morbihan, are breaking loose from clerical control; the decline of the Church in Finistère is particularly marked. Ultimately the rest of Brittany must inevitably follow, but, meanwhile, it is the duty of the State to protect its schools, and there is little doubt that it will do so.

ROBERT DELL.

THE THEOLOGY OF PASTOR
JATHO.*

HERR LIC. ZURHELLEN has written an exposition and discussion of Jatho's theology from a sympathetic point of view. Its aim is apologetic though on all the great doctrines at issue the author differs from Jatho in being less radical and less negative. It emphasises the fact of Jatho's deep religious life and strong spiritual influence while expressing a rather superior attitude toward the doctrinal or philosophical positions on which he bases his religious convictions.

The contents fall into two divisions:—

(1) Church, Theology and Religion with reference to the case of Jatho.

(2) The Theological Questions in dispute in the latter division, which occupies most of the monograph being treated under five heads:—(a) God and the World; (b) The Nature of Christianity as Revelation; (c) Jesus Christ; (d) Sin and Salvation; (e) Life After Death.

Division 1 is an indictment against the whole idea of trial for heresy by the Spruchcollegium. Such procedure means that correct theology counts for more than living religious influence. Jatho is a spiritual power, but that cannot save him from condemnation as a heretic. It is, moreover, a repudiation of the inner principle of the Reformation and of Protestantism—the principle of freedom and private judgment guided by one standard, the Bible. But to set up an official interpretation of what is and is not consistent with the Bible, and to apply it as the minimum of orthodoxy is to revert alike from the spirit and the letter of Luther. That the old orthodoxy, however, is passing into the background of modern thought is shown even by the action of the Court.

* Jatho's Theologie von Lic. Otto Zurhellen, Minister at Frankfort-on-Maine Mohr, Tübingen, 1911.

Of the doctrines of Jatho to which objection is taken there is no mention of the dogmas of the Trinity, Virgin Birth, Miracles, or bodily resurrection of Jesus. The point of discussion was not either the divinity of Jesus or the atoning work of his death. These things were not apparently regarded as of the substance of the faith by the Court. The damning heresy is his view of God and the relation of God to the world. Zurhellen sets this view forth as a pure pantheism, which takes little if any account of distinctively Christian consciousness and history. Jatho gives up the personality of God and prefers to speak of Him as the "Universal Life" (Alleben) and the "Eternal Process" (das ewige Werden). There was no special and unique act of creation. Becoming is the very nature of God, and the world has evolved out of Him as the branches and leaves grow out of the tree. One and the same Unitary life pervades all things organic and inorganic, physical and spiritual, linking them to each other as members of the whole, and all constituting the "fullness of God." In man this Universal Life comes to self-consciousness, breaking into the duality of subject and object, and yet maintaining its deeper unity, so that the birth of man is expressed in the saying "I and my Father are one."

In preaching these views Jatho believes himself to be minting for the use of the religious life the currency of the modern kingdom of knowledge. There must be equivalence between science and religion, so that a transference of thought from one to the other is always possible, though they belong to different provinces and have their own peculiar laws. To put it otherwise, instead of the old Deistic God, who was looked for, but not found, at the end of telescopes by innocent and curious scientists, Jatho believes in a God who is one with the evolutionary process of things, of whom every being and event is a part, and who is immanent in each individual even while transcending it. This is a view, at any rate, strongly coloured with Pantheism, and the Spruchcollegium held that it was inconsistent with the doctrine of the State Church.

It will not be necessary to give Jatho's opinions on the subjects falling under the other heads, in any detail. Religion being the personal experience of God, history has but an accidental relationship to it. It is not of the essence, though it determines the setting. The experience of God is the monopoly of no one religious cult; wherever man is, it is there. All history is the script of God, and the final word of it has not yet been written, so that Christianity cannot be regarded as a complete and ultimate revelation. It takes its place for all it is worth among other similar revelations. Jesus becomes a man among men, a man above all other men—but still a man. He was finite and fallible. His thought had its deciduous elements, e.g., the Messianic idea, and the expectation of the descent of the kingdom of heaven on earth in the near future. The eternal and imperishable thing about him is the ideal which he has created in men's minds—the "Christ-idea." It is in that idea that the saving and uplifting power of Christianity lies and will lie. To win back Jesus for humanity is, at the same

time, to glorify it. Out of its own bosom its saviour comes—it has the power of self-salvation (selbsterlösung).

"I am in thee to save thee,
As my soul in thee saith;
Give thou as I gave thee,
Thy life-blood and breath,
Green leaves of thy labour, white flowers of
thy thought, and red fruit of thy death."

Jatho will have nothing to do with the ill dogma of man's total depravity and helplessness to self-redemption. It cuts at the root of personal responsibility and personal effort. The power is in each because each is part of the Life of Infinite Becoming.

God utters Himself in and through man:
"One birth of my bosom;
One beam of mine eye;
One topmost blossom
That scales the sky,
Man, equal and one with me, man that is
made of me, man that is I."

Only not topmost, but on his long journey towards the top. Jatho is an optimist.

Lastly, the doctrine of immortality. Little light that is clear and steady, asserts Jatho, issues from the Bible on it. The early Christians, in part, believed that heaven would come down to them, not that they would go up to heaven. Jesus had little to say on the subject, fixing the hope on an earthly kingdom of God, and the belief on an immediate judgment after death. His purpose was not to shed new light on the future life, but to awake in men life of eternal worth (Ewigkeitsgehalt) and to make them worthy of it. The so-called specifically Christian views of the other world spring not from Jesus, or the Old Testament, but from a syncretistic Judaism, and their source is to be sought in Persian religion. But these things have really little to do with essential religion, which consists in "faith, conviction of God and of life, resting on an inner necessity (müssen), an inner 'must,' and not on any trusts or guarantees external to itself."

We have followed Zurhellen's exposition pretty closely, though very summarily, and the impression of Jatho which it gives is of a man of a strongly mystical turn, who sees God and God only, face to face amid these shadows and shoals of time, a man for whom the existence of God is experience and vision and feeling, a man who, in Spinoza's phrase, "sees all things in God" and God in all things, and whose whole mortal life is drenched in that glory. No wonder we hear of his magnetic power over men in a land whose churches are too often barren and howling wildernesses. And no wonder that it seems so strange to many of his fellow-ministers that this man of all others should be deposed from his office in the Church of Germany.

As mentioned at the beginning, Herr Lic. Zurhellen, all through his discussion of Jatho's views, takes up a much less subjectivist attitude, and gives more emphasis to historical considerations and values in religion. The book reveals its author as quite at home in the field of philosophical discussion and as able to hold in balance and perspective the two great moments of religious consciousness—history and the soul.

R. NICOL CROSS.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.

M. BERGSON'S PHILOSOPHY.

SIR,—In a luminous and ably written note on the first page of your last issue occurs a statement to the effect that the writer "is not satisfied with M. Bergson's Absolute." There is much to be said for such dissatisfaction. But it needs to be remembered that the outstanding feature of M. Bergson's Absolute (or its substitute in his philosophy) is that *it is not satisfied with itself*. I am not sure that we should be doing M. Bergson a great wrong if we were to sum his teaching on this matter into the single statement that an Absolute which is satisfied with itself would satisfy nobody else. For, if we take the name Absolute seriously (few people do so), it would appear that an Absolute which is satisfied with *itself* must be satisfied with everything which makes the writer of your note (and the rest of us) dissatisfied with *himself*. Possibly, therefore, our dissatisfaction with M. Bergson's Absolute is ultimately due to that Absolute's dissatisfaction with us; which again is connected with our own dissatisfaction with ourselves. This, of course, is only another way of saying that M. Bergson's Absolute is not *the* Absolute at all.—Yours, &c.,

L. P. JACKS.

Manchester College, Oxford.

MYSTICISM AND RELIGIOUS NEED.

SIR,—I feel sure that every thoughtful reader of THE INQUIRER will be very grateful to Dr. Mellor for his valuable contributions on that New Mysticism which many a silent member of the community, irrespective of denominational or sectarian divisions, feels to be a rising and powerful factor with rich promise in the moulding of character and the enrichment of human life. Such articles are timely; for, in such a situation as the present, when the revival is far from reaching maturity, the best thoughts of the best thinkers are required for our guidance. Without the best guidance of men qualified to give it at our service, there is a great, indeed, an incalculable danger that what should prove to be of the utmost value in religious life, and, consequently, in everything that arises out of, or is influenced by it, may be degraded and become a drag upon progress by misunderstanding and misapplication.

After a long period during which emphasis has been, not unduly, but too exclusively placed upon *breadth* in religion, a reaction towards *depth* was probably inevitable, and we stand to profit well by it. We have been paying dearly, I fear, for our gain in breadth, by a resultant superficiality. By means of proper guidance now, the sacrifice of breadth may be averted in the recovery

of depth; for there are not a few for whom it will be exceedingly difficult to reconcile anything mystical with that which they may treasure as rational. Let it be seen that mysticism is not antagonistic to reason, but complementary to it, and we shall gain a great contribution to the filling out of life with a richer content. The totality of truth is beyond the reach of reason, as the ideal must always be beyond our attainment, but by the deepening of the spiritual life, in which process a rational mysticism is an indispensable factor, we shall realise that we are ever capable of reaching out beyond our grasp, and that the vision which ever entices, yet ever eludes us, is a revelation of truth to which reason alone can never lead us.

Religion is full of paradoxes, and Dr. Mellor dwells on one in his articles, which, when we pursue the line of thought to which it directs us, leads us directly to rational grounds for our belief in immortality; and there the paradox dissolves. For such food for reflection we are grateful, and our souls cry out for more. But we shall do well if we take these contributions and thoroughly digest their contents. There are two great facts to which they refer: a great human need, and the experience of thoughtful men that in mystical inwardness they find its satisfaction. When the message of our pulpits ministers to this need, the problem of the empty church will be more than half solved; there will be less of the heart-ache which accompanies us sometimes over the threshold of our churches as, unfed, we leave them; and less of the growing disinclination to go to church. We shall go out with a feeling that we are buckling on our armour to go forth to renew the fight for which we have been renewing our strength, and we shall return again with gladness and joyful anticipation.

ALFRED J. ALLEN.

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AMUSEMENTS AND THE CHURCH.

SIR,—Since reading Mr. Dawtrey's warning, I have been shaking in my shoes, not on account of the legal sword of Damocles which moves tremblingly above my head, but by reason of the judgment of the brethren when they hear that at Northgate End whist-drives are encouraged and enjoyed.

I once as an office-boy put half-a-crown into a sweepstake, but since then my conscience has been void of offence so far as "gaming" is concerned, and I remember being shocked when I heard my father-confessor, R. A. Armstrong, tell how he and others had played for penny-points—what they are, I know not—at College. But now I am rebuked and conscience-stricken as I try to realise that whist-drives are illegal. Are they? Are there not varieties of whist-drives? And is it not a particular kind which the magistrates have condemned? The zeal of our Daniel outruns accuracy. If, as Mr. Dawtrey announces, "whist-drives are illegal," the sooner we make them legal the better. For most players, they are a pleasant

form of rational enjoyment. Personally, I prefer whist without the drive, but, in the name of charitable common-sense, I cannot see why I should condemn those who do not see eye-to-eye with me on such an important question. Mr. Dawtrey objects to whist-drives as a means of raising church funds. Why? It is simply a voluntary tax on our pleasures; and, if we like to give in that way, why in the world shouldn't we? It would be easier and more convenient to subscribe directly to the funds; but, if we prefer a more enjoyable method, when we can see our friends, crack the harmless joke, and realise the brotherhood of man we are so fond of talking about in the pulpit, why should we be scorned as miserable sinners? There is a good deal of cant talked in regard to the social side of church life, and I seem to have read lately something that seems rather much allied to that form of religious activity.—Yours, &c.,

Halifax. W. LAWRENCE SCHROEDER.

JEWISH FARMERS IN HUNGARY.

SIR,—In amplification of my remarks on this subject, I may state that on one occasion when I was travelling for some days by carriage in a remote part of N.E. Hungary where there are no railways, I rested each night in small village inns and learned that much of the land in that region was cultivated by Jews. One morning, before I started on another stage of the journey, I strolled about the village, and hearing voices coming from what seemed like a carpenter's workshop I went inside, and, finding that it was a place of worship, uncovered my head. At once several men who were standing about asked me to put on my hat, and indeed helped me to do so. Then I realised that I was in a synagogue and that the Rabbi was reading the Law. Although the reading was going on all the time, many men gathered around me, and, finding that I was an Englishman, pressed forward to shake my hand and ask many questions. Nearly all of these Jews, I found, were farmers.

On another occasion I went to a special service in the cottage-like synagogue at the village of Bene in Bereg County. The floor was crowded with men and women (divided by a curtain) all engaged in raising doleful strains in various keys. One brought me a Hebrew book and another a tallow candle standing in sand in the bottom of a discarded meat-tin, as the place was dimly lit. I was in that village during the present summer, and found that during the school vacation a special teacher gathered the Jewish children every day in a farm building and gave them instruction. This indicates the keenness of the Jews for education. The friend I was staying with (a Protestant) introduced me to one of the local Jewish farmers, and spoke of him as being a very good neighbour, and a very useful and properous man.

This summer, when staying with another friend who is a landowner, I heard that he had let a farm to two Jews who were brothers, and that he found they cultivated

the land properly, paid their rent promptly, and were doing well. It is really surprising how largely the Jew enters into the agricultural life of Hungary. If an owner wants to sell his fruit and to thin his forest, you hear him say: "To-morrow I must send for the Jew."

But I need not dilate on this point. My chief object is to show that there are many Jewish farmers in Hungary and that they understand the business. That there are other Jews in Hungary who do harm by usurious practices is also true, and is much to be regretted.—Yours, &c.,

W. H. SHRUBSOLE.

FINCHLEY UNITARIAN CHURCH.

SIR,—May I through your columns acquaint your readers with the main facts of the new movement in Finchley?

The Van visited Finchley in 1908, 1909, and in the present year. As a result of the first visits regular services were commenced in October, 1909, and a congregation was soon formed. After two years we now find ourselves the proud possessors of a fine site, easily accessible from all sides. Sir Edwin Durning-Lawrence, with characteristic generosity, gave us the land. In July of this year we issued an appeal to the Unitarian public, to which we have received a most encouraging response. The list of contributors is headed by such well-known names as Sir John Brunner, Messrs. Charles Hawksley, F. Nettlefold, Edwin Tate, R. P. Jones, C. F. Pearson, James S. Beale, I. Lister, and T. A. Colfox. We have also received cordial support—financially and otherwise—from the British and Foreign Unitarian Association and from the London District Unitarian Society. We have held a most successful sale of work, which realised nearly £100 clear profit, and our financial position may now be stated thus:—

Our buildings, which do great credit to the cause and to the architect, Mr. R. P. Jones, will cost, when suitably furnished, &c., approximately £2,450. Towards this sum we have now collected £1,835, so that we still need £600.

One well-known Unitarian wrote that "He must have a brick in it," and enclosed £5. We have plenty more bricks that we are willing to let go at that price! But what I particularly wish to impress upon your readers is that *all* the bricks are not so expensive, and that if any of your readers would like to have a brick—even quite a small and unimportant one—they can do so for sums varying from one shilling upward! We already owe a deep debt of gratitude to the Unitarian public for its generous support, and we are not unwilling to incur further debts of that kind.

Our new buildings will be opened on Saturday, November 11, at 4 p.m., when we hope to see a large gathering. I shall also hope to be able to announce on that occasion that many more of our bricks have been paid for.—Yours, &c.,

W. BLAKE ODGERS, Jun.,

Hon. Treasurer.

The Garth, North Finchley, N.

BOOKS AND REVIEWS.

THE STORY OF KOREA.*

IN view of the prominent position occupied by Korea in the momentous conflict between Russia and Japan, it is surprising how little interest was taken by the British public in the "hermit-kingdom," and the present volume will go far towards remedying this indifferent attitude owing to the attractive and readable style in which it is written. Much of the history of Korea is a most melancholy record of oppression and mis-government, far exceeding in every respect the most distressful days of Ireland, to which Professor Longford compares it on several occasions. At one time the seat of a culture in some respects similar to that of China and the source from which Japan borrowed all the essentials of her art, Korea never recovered the crushing desolation caused by Hideyoshi's unprovoked and unjustifiable aggression, as well as by the hordes of Chinese soldiers sent in aid of their Korean allies to repel the Japanese invaders. Even the blighting influence of the Mongols, so disastrous to the civilisations of the Near East, had not succeeded in destroying the culture of Korea, for in 1403 the art of printing by movable metal types had been invented, and not long afterwards the Korean alphabet was devised in place of the cumbrous Chinese ideographs.

It may be doubted, however, if even the wholesale destruction and misery involved by Hideyoshi's marauding expedition at the close of the sixteenth century would have sufficed to cause the downfall and degradation of Korean civilisation if it had not been for the corruptness and incapacity of the rulers, the cupidity of the idle nobility and their oppression of the peasantry, the internecine struggle of factions, and the eventual degradation of the women of Korea to the lowest depths of subjection. Drastic evils need drastic remedies, and the annexation of Korea by Japan, unpalatable as it might be to lovers of liberty, will regenerate Korea if only by the sweeping away of the old and hopelessly corrupt régime.

The early attempts of France and the United States to enter into relations with Korea, which had obstinately isolated itself from the rest of the world, savoured of rank piracy, and no doubt largely contributed to the relentless persecution of the Christian missionaries and their converts and to the final extirpation of Christianity. The story of the remarkable progress made by the Christian pioneers, not only among the down-trodden peasantry, but even among the highly conservative upper classes and nobility, is told by Professor Longford in a clear and impartial manner that rivets the attention to the end. Even at the beginning of the nineteenth century, in spite of repeated persecutions, the Christians were said to number ten thousand. Every effort was made by the authorities by unspeakable tortures and wholesale massacres to stamp out the new religion which appealed so deeply to the

down-trodden serfs, yet Christianity rose up repeatedly from the ashes by the influence of the wonderful devotion and self-denial evinced by the French missionaries until at last it was absolutely crushed in 1866 (not 1886, as on p. 285). The final revival only took place after the opening of Korea at the close of the Chinese-Japanese war, when the great Powers obtained treaty rights; and at the present time, owing to the toleration of Japanese rule, there are nearly a quarter of a million native Christians of all denominations, many churches and even cathedrals are in existence, and Korea bids fair to be the stronghold of Christianity in the Far East. It is to be hoped that the Japanese will exercise similar toleration in other fields, and that they will foster a renaissance of the ancient arts and culture to which Japan herself owes so much.

FELIX OSWALD.

CHRISTIAN COUNSEL. By the Rev. David Smith, D.D. London: Hodder & Stoughton. 5s. net.

IN a selection of his correspondence from the columns of *The British Weekly*, Dr. Smith sets before us questions and answers upon Christian Doctrine, Discipline, and Scriptures. Liberal Christians who do not share the general theological position of the author will yet find much in his open letters to interest and to edify. The inquiries are marked by their seriousness, and the counsel given by its brevity and sanity. Some of the chapters are worthy of study as examples of compression without crabbedness, and others as illustrations of candour and good sense in doctrinal discussion. Every word of the three pages on "The Church," deserves to be carefully weighed. An excellent feature of the book is the apt quotation at the end of every chapter which sums up the Christian Counsel contained in it. Here and there, of course, students of dogma will recognise old and familiar arguments that are made no more attractive or convincing by a modern setting. An index to passages of Scripture and another to subjects and names enhances the value of the book for busy ministers and lay preachers.

LITERARY NOTES.

STUDENTS of the *Divina Commedia* will be interested in the announcement of Messrs. Hodder & Stoughton of the impending publication of "In Patria: an Exposition of Dante's *Paradiso*," by the Rev. John S. Carroll, M.A., D.D. The earlier volumes, "Exiles of Eternity," and "Prisoners of Hope," deal with the *Inferno* and the *Purgatorio* respectively.

WE learn that the Decennial number of the *Hibbert Journal* has met with a very cordial reception, and that the first large edition is quite exhausted. A second issue is now at press.

A BOOK of special interest which will be issued by the Cambridge University Press

is *The Journal of George Fox* edited by Mr. Norman Penney, with an introduction by Mr. T. Edmund Harvey, M.P. It differs from all other editions in that it is an exact transcript from the original manuscripts. The first edition, followed by all subsequent ones, was much edited and modified.

MESSRS. WILLIAMS & NORGATE have been honoured by His Majesty's permission to publish a collection of his speeches and messages. The volume will be issued in November under the title "The King to His People, being the Speeches and Messages of His Majesty George V. as Prince and Sovereign."

IN his book "On Maeterlinck" which has just been published by Mr. Fifield, Mr. Henry Rose explains in a simple and popular way the principles of symbolic interpretation which are applicable to Maeterlinck's works, especially "The Blue Bird." The same author's book, "Maeterlinck's Symbolism," which was issued by Mr. Fifield a year ago, has had a good sale in this country, and has just been brought out in an enlarged form in New York by Messrs. Dodd, Mead & Co., who are the publishers of M. Maeterlinck's works in America.

THE "Animal Lovers' Calendar," judging from the specimen pages which have been sent to us, should do much to encourage the spirit of kindness. We feel sure that everyone who sees a copy of the Calendar, with its attractive pictures and well-chosen quotations, will want to help in the spreading of humanitarian ideals by distributing it among their friends. The price has been reduced from 3s. to 2s. 6d. per dozen, post free. They can be obtained from the office of the *Animals' Guardian*, 22A, Regent-street, S.W.

PUBLICATIONS RECEIVED.

MR. GEO. ALLEN:—*The Life of Ruskin*: E. J. Cook. 21s. net, 2 vols.

MR. EDWARD ARNOLD:—*The Mind of St. Paul*: H. L. Goudge, D.D. 2s. 6d. net.

MESSRS. THE AMBROSE CO., LTD.:—*Demoniical Obsession and Possession*: Dr. C. Williams. 1s.

MESSRS. BLACKIE & CO., LTD.:—*The Story of Israel and Judah*: H. J. Chaytor, M.A. *The Empires of the Old World*: Bramston. 3s. 6d. net.

MESSRS. THE CAMBRIDGE UNIVERSITY PRESS:—*Greek Tragedy*: J. T. Sheppard. 1s. net. *The Moral Life*: W. R. Sorely. 1s. net.

MR. A. C. FIFIELD:—*On Maeterlinck*; or, *Notes on the Study of Symbols*: Henry Rose. 1s. net.

MESSRS. HODDER & STOUGHTON:—*Social Advance: its Meaning, Method and Goal*: The Rev. David Watson. 5s.

MESSRS. MACMILLAN & CO.:—*Laughter*: Henri Bergson. 3s. 6d. net.

MESSRS. SMITH, ELDER & CO.:—*Copts and Moslems under British Control*: Kyriakos Mokhail. 3s. 6d. net.

MR. T. FISHER UNWIN:—*Indian and Home Memories*: Sir Henry Cotton, K.C.S.I. 12s. 6d. net. *The Man Made World*: Charlotte Perkins Gilman. 4s. 6d. net.

MESSRS. WATTS & CO.:—*Brave Citizens*: F. J. Gould. 1s. net.

MISCELLANEOUS.

The Contemporary Review, November; *The Nineteenth Century and After*, November; *The Cornhill Magazine*, November; *The Vineyard*, November.

* *The Story of Korea*. By Joseph H. Longford. With 33 Illustrations and 3 Maps. London T. Fisher Unwin, 1911. 11s. 6d. net.

FOR THE CHILDREN.

SCRIPTURE-WORT.

I LEARNT many things from Bob the Woodman when I was a boy. Whatever was worth knowing about trees he seemed to know, not to speak of other things in nature. Not only had he a watchful eye and a listening ear, but somehow the understanding of animals and things that have no speech ran in his family. He was born that way, as most townsfolk are born quite the other way. One day I had joined him as he went to his work in the wood, and as we came to the beech trees I told him of a discovery I had made. "I believe there's some writing on the bark of the trees, Bob," I said.

"Ah," he replied, "people been a-cutting their names?"

"No," said I, "they are letters that nobody has written, I'm sure; but they are real letters, only they are not English. They are like the letters in father's Hebrew Bible."

Bob smiled. "'Tis Scripture-wort you mean," said he, stopping by a beech; "there, that's it, isn't it?"

There on the smooth grey bark which served as a tablet, and covering a space two or three square inches, was would could hardly be mistaken for an inscription in fine black serpentine or angular characters. They have since reminded me of the lettering on some very ancient stone monuments, Irish crosses and others, which are known as runes, and the meaning of them is not less mystical. Could Bob read these strange tree writings? I wondered. Were they gipsy messages or had they been done by the fairies, or what?

Now Bob was rather tall, his clothes were brown and his clean-shaven face likewise. He was very good natured. It was always a pleasure to him to give information, and it seemed scarcely less a pleasure, when this was beyond his power, to acknowledge himself baffled. He did it so handsomely. He looked down at me now at first gravely. Then I saw his dark eyes begin to twinkle, and the two deep crescent curves formed from his nostrils and round the corners of his mouth and his nose became more beaky than ever, as he heaved a great breath and then declared, "No, that beats me; but I'll tell you what," he added, "when I was a little boy like you and used to come into the woods with father and grandfather to learn to tie up faggots, the old man, who was always for showing me things and telling me where the owls built or where I might catch a dormouse and all that sort of thing, he used to say that's God's writing and that's why country people calls it 'Scripture-wort.'"

I learnt more from Bob in those few minutes than I learnt since from some of the professors at college. I have often sought for God's writings in many strange places, and have sometimes I think been able to read them and understand them.

You know, perhaps, what Scripture-wort is, and have puzzled, it may be, over the curious legends on the grey columns of the beech trees. This writing or scripture (for the words mean the same) is alive. It is a very small plant, weird and quaint,

without leaf or flower, branch or stem. Itself whitens the surface of the bark with its pale membrane, and then breaks into black letters which are full of spores or seeds. A wonderful, and indeed, exceedingly beautiful thing, as you comprehend when it begins to reveal itself to you under the microscope. Then you start looking for other writings not done by man. If you are a country boy you find a specimen in the scribbling on the yellow-hammer's eggs; there are letters in silver and gold on the wings of the moths, and marking of significance and beauty on the pinions of the birds and the butterflies.

Some years ago an explorer was searching for inscriptions left by the ancient Egyptians on the rocks of Sinai. One day he thought he had found one, and expressed his joy to the old Bedouin who was his guide, but the latter only smiled. "What is it?" said the traveller. The Arab replied, "That writing is not by men; that is Allah's (God's) writing." It was a crease in the rock, a water-mark or some other "natural" marking, as we say.

But when the natural marking is the work of the ordered forces of nature what is this but God's writing, who is the power of the world and whose writing cannot be other than full of the meaning of things? I have seen marvellous inscriptions deeply cut into the rocks of the Welsh mountains—long lines that tell a very ancient story of how, when these islands were covered with ice, the glaciers, slowly but irresistibly ploughing their way down the valleys toward the open sea, scored the hard surface of the hills with their grating keels.

Indeed, is not the surface of the earth and of the things upon it covered with this kind of scripture not written by the hand of man but by the Spirit that moves through all things? Apart from the little patches of Scripture-wort, what a chronicle of growth, of successful defence against the fiercest cold of winter and the scorching heat, and against the attacks of animals. Or, again, like the old parchment documents rolled up in cylinders which preserve the record of many a famous family, the record of the life of a tree is preserved, though hidden from sight until it is felled, in the rings that are added by the successive years.

Look at a map. What are the rivers with their big bends and little bends and twists this way, and that which always lead at last to the coast, but the story told by water of the way from the mountains down to the sea?

What are the mountains themselves but words of strength and majesty written over the face of the globe in enormous raised letters—scripture-wort on the grand scale? And what is the sky, if it carries no writing around it like the dome of St. Peter's at Rome, but a greater legend than that, a message from the All-Father in dots and dashes—the letters of the electric or lightning alphabet—stars for dots and for dashes the sunbeams and the darts of the lighting. It is a writing of marvels and mysteries. Will the wisest of men ever be able to understand it altogether? Sir Isaac Newton, one of the greatest interpreters of the holy scripture of the heavens, said, after all that he had discovered of their wonder,

that it made him feel like a little child wandering on the sea-shore and picking up a few bright pebbles, while there before him lay the great unexplored ocean.

There is another kind of Scripture not to be forgotten—a writing of nature, by life and therefore a divine writing, though it is also a very human writing. We all do this writing, but so slowly and continuously that we forget that we are doing it at all. I suppose we do it even in our sleep. It is the history of his life, the description of his own character and temper which everybody writes without ink but very truthfully on his own face.

A photograph of an old man was once taken to an artist for him to paint from it an enlarged portrait. The old man had died full of honour after a brave, strenuous life. The artist looked at the photograph and said, "But where is the scripture?" He meant, where were the lines and wrinkles which such a life must have written on the man's face? In the photograph they were missing. Like many photographs it was no true picture. The artist was wise; he knew that a man's face is a page on which every day he adds something, a word, a letter, a little part of a letter, to the history of his own life and the description of his own character, and that if that story were left out there would be little use in keeping an image of the rest.

H. M. L.

MEETINGS AND SOCIETIES

BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

MEETING OF THE COUNCIL.

A MEETING of the Council of the British and Foreign Unitarian Association was held at Essex Hall on Monday afternoon, under the presidency of Mr. Charles Hawksley. There were also present Mr. Howard Chatfield Clarke, treasurer; Mrs. Bartram, Miss Burkitt, Hove; Mr. E. Capleton, Mr. E. Chatfield Clarke, Newport, I. of W.; Miss Clephan, Leicester; Rev. Rudolf Davis, Gloucester; Dr. C. A. Greaves, Canterbury; Mr. John Harrison, Rev. James Harwood, Miss Florence Hill, Dr. W. Tudor Jones, Mr. Henry Lupton, Torquay; Miss L. Martineau, Mrs. Sydney Martineau, Dr. W. Blake Odgers, Rev. J. A. Pearson, Mr. J. C. Pinnock, Newport, I. of W.; Mr. Percy Preston, Mr. Ion Pritchard, Rev. W. W. C. Pope, Rev. Charles Roper, Mrs. Henry Rutt, Miss Emily Sharpe, Mr. W. Arthur Sharpe, Rev. F. Summers, Rev. W. G. Tarrant, Mr. Alfred Wilson, Rev. W. Copeland Bowie, secretary, and Rev. T. P. Spedding, missionary agent.

Letters of apology were received from Sir W. B. Bowering, Miss Brock, Swansea; Mr. G. W. Chitty, Dover; Miss Colfox, Bridport; Miss Lucas, Darlington; Mr. F. W. Monks, Warrington; Mr. C. F. Pearson, Mr. L. N. Williams, Aberdare; and others.

After the reading of the minutes of the Council of April, and a report upon the election of officers at the Whitsuntide meetings, Mr. W. Arthur Sharpe, on behalf of the

Council, offered a welcome to the new President. He recalled his own welcome to the presidency some years ago by Mr. David Martineau, and expressed the appreciation they felt for those who were willing to undertake the duties of that important office. He had been associated with Mr. Hawksley and with his father both in their professional and Unitarian capacities, and they looked forward to a successful term of office for their friend who came to them that day on an occasion of private strain and stress. So far as in them lay they would support him during his year of office.

The President, in acknowledging the welcome, said that whatever other qualifications he might or might not possess, they could at least be sure of his goodwill. He would do his best for the Association, and trusted that it would continue to have as much success as in the past.

The Secretary, Rev. Copeland Bowie, then read the report of the Executive Committee, dealing with an immense amount of important business at home and abroad. A large part of the substance of the report dealing with Home Work has appeared already in these columns. Some passages of special interest in the Foreign Department will be published next week.

Mr. John Harrison gave a report of his visit to Vienne for the unveiling of the memorial to Servetus the week previously. He regarded it as an honour and a privilege to have had the opportunity of representing the Association on that occasion. The idea of this monument to Servetus, the Unitarian martyr, originated with the municipality of Vienne, where he had practised as a physician for more than a dozen years, and where he wrote the famous books that eventually brought him to the stake. The idea was warmly taken up by the French Government, which gave a large subsidy, and it was intended that the President of the Senate and the Minister of Fine Arts should attend the inauguration. Unfortunately they were prevented owing to the national mourning for the men of the battleship *Liberté*, lost only a few weeks previously. It was a splendid ceremony on October 15, when this magnificent statue was handed over to the municipality. Speeches were delivered by representatives of various nationalities, and of the Liberal churches in France, Switzerland, and Germany. Professor Montet, of Geneva, was there, and Pastors Jervais and Conte, all of whom gave stirring addresses that afforded him the utmost satisfaction. He was sorry, however, that the pleasure and satisfaction were marred by the presence of the representatives of the French Freemasons. They were probably aware that the English and German Freemasons had separated themselves from the Grand Orient of France because the latter did not recognise the existence of a Supreme Being. They were complete and thorough-going atheists. In fact, as one gentleman exclaimed, "There is no God but science; no God but work." Unfortunately in France all public ceremonies were seized upon by the anti-clerical party to make demonstrations against religion of any kind whatsoever. Not only the churches, but the priests were attacked indiscriminately,

and came in for censure at the hands of the Freemasons. One gentleman, who was president of the Order, asserted that all churches were sisters in their ideas of intolerance and persecution. He (Mr. Harrison) could not, at least, permit such a statement to go unchallenged so far as regards the Church to which he belonged, and the Association he represented, and at the banquet after the ceremony he protested most vigorously, and was glad to say that his remarks received the approval of nearly everyone present. He hoped to give a more detailed account of the proceedings in the papers shortly.

The President asked those present to join with him in thanking Mr. Harrison for his story. He was sorry to add that their representative was injured in a slight railway accident on his return journey, a heavy box falling from the rack and hurting his side. Fortunately, however, the injury had not proved sufficient to incapacitate their friend.

The reports were then made the subject of various comments and questions. The Rev. J. A. Pearson hoped that in any circular that might be issued for funds for the Van Mission emphasis would be laid on the part it had taken in establishing new churches, as at Finchley and Burslem, and on its work at Hounslow, where the London District Society were now attempting to follow up the good work it had done this summer. The Rev. F. Summers drew attention to the need there was for a wider advertising of Unitarian services in the public press, and then narrated a personal experience of the Van Mission at Walthamstow, where a gentleman testified his appreciation of the fact that the Mission was striving to bring religion into such a form as would make it acceptable to the general mind. Mr. Capleton mentioned an experiment in literature which meant the offering a selection of books at reduced prices, through the columns of the *Christian World*, and suggested that the Association might profitably do something of the same kind. In reference to the remark of Mr. Harrison about the French Freemasons, he thought science proved God as well as the Bible did. They at any rate were for a faith that would stand all tests; but what they had to do was to fight the scepticism in all classes of society, and their publication department should do all it could to assist work of that kind. Mr. Harrison interposed with the remark that the Grand Orient maintained that science proves that there is no God. Miss Florence Hill expressed her gratification that the Association was helping the work of Mr. Conte in Italy. The movement seemed full of promise. In Palermo a most distinguished set of men had been gathered together. Mr. Conte was a great organiser, and in Boston he had done much to help the Italian emigrants there. He had made great sacrifices, and was in touch with orthodox Protestants in Italy, many of whom had not the courage yet to express their opinions, but were in sympathy with him. The Rev. W. W. C. Pope wished for more information about Victoria, where he and others had tried to establish a movement twenty years ago. He urged too that others should do as the London District Unitarian Society, who were going

to draw attention to the need for ministers and others sending word as to members of the churches and schools who were going abroad, so that they might be welcomed in some church of their own faith when they settled. Miss Emily Sharpe raised the question as to how far inquiries had been made in regard to the safe keeping of the trust deeds of our chapels. She knew of several instances in which property was unduly depreciated through what seemed to be neglect, and income was thus lost when a little expenditure would have maintained the property in good repair. She did not think that it was always money that was wanted, but a little keen superintendence. Mr. Henry Spicer, who still remained a deacon of Union Chapel, Cannonbury, told her that the Congregationalists had got many of their deeds in hand, and had endeavoured from time to time to print the details.

The Secretary, replying to the various points in the conversation, said Mr. Longdridge was minister at Victoria. Not a week passed without inquiries about churches abroad being addressed to Essex Hall, and these were passed on to the nearest minister. He believed, however, that the inquiries were very few in comparison with the number of persons who go abroad. The Committee had devoted a good deal of attention to the matter of trust deeds suggested by Miss Sharpe, but it was a delicate business, and while the Association gave advice it was careful to avoid anything like interference. A while ago the local associations were urged to give attention to this question. Several of them had done so, but he believed the Southern was the only society that had actually given a printed list of such deeds. They were always glad to let the churches have the benefit of their solicitor's advice in regard to questions of this kind. Mrs. Sydney Martineau referred to the Look Out Section of the Women's League, which is sending circulars and asking people to fill up forms with the names and addresses of friends moving from one district or land to another. These lists would be filed at Essex Hall, and would be generally available. Mr. W. Arthur Sharpe advised that an attested copy of the Trust deed should be kept in the strong room at Essex Hall, and the original (or the copy) should be left in the keeping of the representative of the congregation.

The President then moved the adoption of the reports, and stated that the matters raised in the discussion would have the attention of the Committee. He urged the importance of having copies of trust deeds, especially in view of the destruction caused by fire. He proceeded to remark upon the work of the Van Mission. The missionaries were careful not to attack other churches and not to proselytise. He had had the privilege of attending the meetings at Hampstead Heath, and he was struck by the attentive way in which the hearers listened to what was said, the way in which they stood throughout the proceedings, and the spirit in which the questions were answered. He alluded to the work that Mr. Tarrant had accomplished in South Africa, and hoped that it would bring forth good fruit. He had been specially interested in the meetings at Bury, where there were large attendances, good papers,

and warm hospitality. He was unfortunately called away from those meetings, and he was obliged for the sympathy which had been expressed towards him.

Mr. Ion Pritchard seconded the adoption of the report, which was supported by the Rev. W. G. Tarrant, who quoted some passages from South African letters showing the enthusiasm of the congregation there during its time of waiting the arrival of its new minister.

The resolution was passed.

Mr. Henry Lupton (with whom was the Rev. A. O'Connor, of Torquay) had given notice to call attention to the new church building at Torquay, and he gave interesting particulars of the progress of the scheme, which is warmly supported by the Western Union, and is receiving assistance from friends in many parts of the country. On behalf of the congregation he asked for the assistance of the Association, whose help had been generously bestowed, and whose commendation was appreciated. The Rev. Rudolf Davis added some interesting details of the way in which the churches in the West of England were co-operating with the congregation at Torquay.

MEMORIAL TO THE REV. JOHN PAGE HOPPS.

UNVEILING OF A MEMORIAL AT CROYDON.

A BRASS memorial tablet to the late Rev. John Page Hopps has been placed on the walls of the Free Christian Church at Croydon, and was dedicated at last Sunday morning's service. The tablet bears the following inscription:—"In Affectionate Memory of John Page Hopps, Minister of this Church from October 2, 1892, to March 31, 1903. Filled with High Purpose, Fearless in Thought and Speech, Original, Eloquent, He stood for Truth and Progress. Born, November 6, 1834. Died, April 6, 1911. 'Onward, Upward, Hoping Ever.'"

During the service the following address was delivered by Mr. C. Gane, the chairman of the congregation.

On April 6 last there passed away John Page Hopps, preacher, poet, author, and one of the finest thinkers and teachers of modern progressive and liberal Christian views. Full of years—for he had long passed the allotted span of three score and ten—he was to the end a strenuous worker and fighter in all good causes. From October, 1892, to March, 1903, Mr. Hopps was our minister here, and through the kindness and generosity of members of the congregation we have placed upon the walls of the church a tablet to commemorate his life and work while among us.

It was considered fitting that this tribute of our affection and regard for Mr. Hopps should be made the occasion of some special reference, and this duty has been laid upon myself. Speaking from this place where Mr. Hopps so often stood, I could have wished that it had fallen into more capable and worthier hands. But with the feeling strong upon me of my inability to do justice to any appreciation of Mr. Hopps, I can say without affectation that to no more sympathetic hands could the task have been entrusted.

It was through Mr. Hopps I became a member of this church, and I shall never forget when, nearly fifteen years ago, I entered this place for the first time, the deep impression made upon me by hearing John Page Hopps, and from then and onward he was to me everything that a religious teacher should be. I came to know him and love him, and I am glad to remember that the connection thus formed grew into an intimacy which lasted right down to the end of his life.

Let me try and recall to you his personality as we knew him in those years. The slight figure with the student's stoop, the massive head with its crown of silver hair; the fine, rugged, thoughtful face, all furrowed and lined with years of strenuous work, but which at some touch of pathos would break up and struggle with emotion; the gleaming eye which would flash at denunciation of some hypocrisy, the quiet penetrating voice; the sweet winning smile which would break out at times like sunshine, the quaint humour—all went to make up surely one of the most winning personalities that ever went forth to battle with the wrong and point to weary, world-pressed souls, something better—something brighter. For that was the keynote of the man, and no more fitting words could express this than the line from one of his own hymns, engraved upon the tablet we unveil to-day to his memory: "Onward, upward, hoping ever."

Of his public work I do not propose to say much. At his death the newspaper and religious press of the country bore testimony to that. His sympathies were with the oppressed and downtrodden in every land. For years, by voice and pen, he laboured for the cause of justice to India, and officialdom and routine were often the object of his scorn. Injustice provoked him to unscathing, and, sometimes, bitter language. He was a reformer, and as a reformer cared not a jot what people thought or said of him.

As a preacher he had wide fame, and up and down the land crowded congregations would be drawn together to hear his eloquence and profit by his teaching. He had the remarkable gift of being able to express in language those thoughts which at times come to all of us, and which "lie too deep for words." It was this, I believe, which made his influence so profound on men. As a religious thinker he was both original and audacious. In glancing over my old diaries, I find such notes as these of some of Mr. Hopps' studies delivered here. He spoke of: "The Christs and Saviours of all times, not only those who died but those who lived for Truth." "In death we see only half the event, by mourning over the body in the grave." On another occasion he spoke of Fear as "the Tyrant of Humanity," and again, of a mother washing the body of her little child as "offering a sacrifice."

Whenever a good cause required advocacy, Page Hopps was to be found on the platform. No man was ever more tolerant, nor did he stop to weigh whether this would bring him popularity. When the late Charles Bradlaugh was trying, according to some good Christian people, to break down all religious and social barriers, when his

name was a byword to orthodoxy, whether religious or political, Page Hopps, with that spirit of fairplay which was so prominent in him, did not hesitate to take the chair for Bradlaugh at a great Secularist meeting in Leicester. He was indifferent to praise or blame. It was enough for him that an iconoclast like Bradlaugh should have a fair hearing.

As a writer of poetry, and particularly of hymns, Mr. Hopps has a wide fame, and many of his exquisite hymns are to-day to be found in use by congregations who differed widely from him in religious faith. They are not, perhaps, great or massive in construction, but they are very winning.

The cause nearest, perhaps, to Mr. Hopps' heart, after his religious faith, was that of peace. He hated strife between nations, and war, with all its horrors, shocked him to the very fibre of his being. At this distance of time, when passion has died down and when, perhaps, a truer perspective is taken of the events of twelve years ago, I may be permitted to refer to the South African war. I shall never forget the feeling of horror and almost despair that war evoked in Mr. Hopps. With Herbert Spencer, he seemed to feel that the clock of Time had been put back, and that England had reverted to what Spencer termed rebarbarisation. Even at the risk of his life, Page Hopps was among the speakers at a meeting of protest held in Trafalgar-square, just when the issues of peace and war trembled in the balance. As he wrote at the time, if he were only able to get to a platform where peace was to be advocated, at any and all costs he would be found there.

Mr. Hopps was a truly religious teacher and thinker, and his singularly pure and original faith found expression in the foundation of "Our Father's Church." The idea underlying this was that men and women of all races, bound by no creed, and controlled by no organisation, should join together in thought in religious worship. For many years he wrote and published, from time to time, suitable prayers, hymns, and practical thoughts to be used by the members of this communion. How perfectly charming and like Mr. Hopps! A Church which required no building, no creed, no ceremonial, no minister, no organisation, and yet should number its worshippers in all the countries of the world. A dream perhaps, but very beautiful.

His hatred of cruelty was shown most strikingly in his advocacy of anti-vivisection, but even here, as was manifest by the series of writings he published some three or four years ago, he was animated almost entirely by the moral side of the question, and to him vivisection, because of the cruelty alleged to helpless animals, was wrong, because it was morally indefensible.

He was a prolific writer of singularly pure English. I know of no finer examples of simple, clear, and direct English, as literature, than Mr. Hopps' published works. They are worthy of study if only as instances of how a trained mind is able to use simple language as a vehicle of thought. It is probable that this resulted from Mr. Hopps' close knowledge of the pure English of the Bible and Shakespeare. But whatever the cause, I

venture to think no religious writer was better able to express himself so clearly and with such simplicity. There are no long, involved sentences, and he had an abhorrence of many-syllabled words. Take, as an example, the closing words of one of his published sermons written many years ago:—"Come, then, let us be trustful, calm and brave; and Earth shall witness what it is to greatly seek, and Heaven shall prove what it is to surely find." That sentence is a gem considered only as a piece of prose construction. It contains 29 words, and only five have two syllables. And yet how perfectly balanced and rhythmical. He had a hatred of mere pedantry or slipshodness in writing. I well remember the scorn he had for the loose use of the word "quite." When a newspaper wrote of "quite a large audience" or "quite a good programme," the vials of Mr. Hopps' wrath were opened, and he would ask, with sarcasm, what would be "not quite a large audience," and so on.

Page Hopps was an idealist, and, like all idealists, he was an optimist. At times he might be saddened and depressed by the sin and shame, misery, and suffering around us, but the depression was short, and he took heart and looked bravely forward again. In one of the last letters I had from him he concluded with this sentence: "It is sometimes a difficult world to be happy in, but it is quite certain that it is going to the good, a queer way round, but possibly the only road." That was the belief of the man, "Onward, upward, hoping ever."

It was probably his idealism which made him a spiritualist, I mean in the sense that he believed it was possible to communicate with the spirits of those who had passed through "the change which, for want of a better word, we call Death." I well recollect that at the close of one of the studies he preached here, in which he had expressed his belief in the possibility of this communion, he ended abruptly and almost dramatically with these words: "What a comfort to only hope it is true." A beautiful and touching faith, whatever we may think of it in the light of reason or evidence.

For several years I had been in the habit of noting in my diaries some of the sayings which struck me as being particularly fine or original in the addresses delivered by Mr. Hopps here and at Little Portland-street, where I attended occasionally when Mr. Hopps had left us and taken up work in London. I had hoped to arrange these for the purposes of my remarks this morning, but when I came to see the amount of material I should have to arrange, I felt it would be impossible in the brief time at my disposal now to do this adequately. I think, possibly, it may have been of interest to many here who were hearers of Mr. Hopps during those years, and it would probably have recalled to them some of the exquisite studies he gave us. Do you recollect almost his last words before he left us? "I can honestly say I have never entered this pulpit without trying to give you my best." That was true. He gave us his best.

It being impossible for me, therefore, to piece together those past addresses

of Mr. Hopps, I have decided to conclude this morning by reading to you one of his studies which appears to me to embody very many of the characteristics of our old friend, which in this slight sketch I have endeavoured to touch upon. In the early part of the year there passed away an old and valued member of his congregation, Miss Ellis. Mr. Hopps came here to speak the final words, before the last rites. It is a singularly exquisite address, very simple, very beautiful, and replete and vivid with that belief in a future life which, as I have said, was so paramount in Mr. Hopps. I was not present myself, but I have been told by friends who were, that Mr. Hopps spoke with all the old charm and eloquence. There is a touch of pathos in the address, inasmuch as they were the last words spoken by Mr. Hopps in this place. Only a few weeks after he, too, had passed away. The sword and the shield fell from the tired hand, and the old warrior laid him down to rest.*

And so we leave it at that. The gentle voice is still now, and the strong brave heart has ceased to beat. Well might it be said of him, as in the words of the great Apostle of the first century, "He has fought the good fight; he has kept the faith." But his inspiration and example remain for us for the time that is yet ours. In honouring his memory we honour this church, and we leave our tribute for those who come after us here, to tell of a strong, brave, wise, good man who taught us a reasonable faith, and who, looking out on the world with keen gaze and seeing so much to sadden and dishearten the teacher and reformer, could yet say at the end: "Watchman! What of the night? What of the night?" And the Watchman saith, 'The night is departing; the morning cometh.'

A HUGUENOT MEMORIAL.

AN interesting event took place last Saturday, when a memorial was unveiled in the little Huguenot cemetery known as "Mount Nod," East Hill, Wandsworth. The proposal to commemorate in some way the worthy refugees who settled in Wandsworth after the Revocation of the Edict of Nantes, Oct. 22, 1685, originated with the Rev. W. G. Tarrant, who in a sermon last year at the Unitarian Church close by drew attention to the historical interest of the burial-ground, and subsequently wrote to the Mayor suggesting that an inscription should be placed there to inform the passers-by. As it appeared, the borough council had no power to incur the expense involved, and so a small private committee was formed with the Vicar of Wandsworth, the Rev. W. Reed, as chairman, and Mr. A. Hervé Browning, of Huguenot descent, as secretary. The result was the erection of a substantial monument bearing the names of Huguenots interred in the cemetery and stating "Here rest many Huguenots who on the Revocation of the Edict of Nantes in 1685 left their native land for conscience' sake and found in Wandsworth freedom to

* The address which Mr. Gane then read is published in "The Coming Day" for April last.

worship God after their own manner. They established important industries and added to the credit and prosperity of the town of their adoption." An ancestor of John Henry and Francis William Newman was buried here. The unveiling on Saturday was performed by the President of the Huguenot Society of London, Mr. R. St. Aubyn Roumieu; the Mayor formally received the gift on behalf of the borough, and afterwards hospitably entertained the numerous visitors at the Council House. Mr. Tarrant, in moving a vote of thanks to the President, expressed his gratification at the accomplishment of the project, and alluded to the friends of Huguenot descent whom he had recently met in South Africa. Our readers hardly need to be reminded that Gaston Martineau, from whom Dr. James Martineau was descended, was among the exiles of 1685, and like many others settled in East Anglia.

LEAGUE OF LIBERAL CHRISTIANITY.

THE autumn session of the Central Training Institute at King's Weigh House opened on October 23, when the first of a course of eight lectures on "Comparative Religion" was delivered by the Rev. Louis H. Jordan, B.D., formerly lecturer in Comparative Religion at the University of Chicago. The remaining seven lectures, which have been given on Mondays, Tuesdays, Thursdays and Fridays, were concluded on November 3. Dr. Tudor Jones will deliver a course on "Modern Religious Teachers" on Mondays during November, at 8 p.m., and on the Mondays in December, also at 8 p.m., the Rev. Rabbi Friedlander will lecture on "Hellenism and Christianity." The Rev. E. E. Coleman will hold classes for continuous study on various days in the week, the time and subjects being specified in the syllabus, which may be obtained from the Central Training Institute. The League Studies Department, which is now co-ordinated with the Training Institute, has arranged for an interesting and valuable series of lessons on theological and sociological subjects, among the tutors being the Rev. K. C. Anderson, D.D., the Rev. J. Park Davies, the Rev. R. J. Campbell, Dr. Orchard, the Rev. R. P. Farley, and Mr. Sidney Webb. A course of lectures designed to meet the needs of those who are actually engaged in, or who are training for, work amongst the poor, will be given on Friday evenings at 6 o'clock, beginning November 10, in connection with the Sociological School (Social Service Department).

HELP FOR THE FEEBLE-MINDED.

MISS DENDY acknowledges with sincere thanks the following donations:—J. C., £5; Miss S. E. Brooks, £1 ls.; Anonymous, £100; E. H., 10s. This, together with the £97 8s. 6d. previously acknowledged, makes a total of £203 19s. 6d. *Healthy Children Fund*:—Mrs. H., 4s.; Mrs. M., £1; Mrs. A. E., 2s.; J. D. D., 5s., making a total, together with £15 5s. previously acknowledged, of £16 16s.

THE SOCIAL MOVEMENT.

THE WORKERS' EDUCATION ASSOCIATION.

THE recent annual meetings of the Association held at Manchester were of more than usual interest. In December, 1904, 20 societies and 220 individuals had been enrolled in the Association; at Manchester, representatives attended from 1,500 organisations, including the Co-operative Union, the Adult School Union, the Working Men's Clubs and Institutes Union, the Universities of Durham, Leeds, Liverpool, and Manchester, the National Union of Teachers, and other teachers' associations. The objects of this large and growing federation are "to co-ordinate existing agencies and devise fresh means by which working people of all degrees may be raised educationally step by step until they are able to take advantage of the facilities which are and which may be provided by the universities. It is a missionary organisation working in co-operation with education authorities and working-class organisations. It is definitely unsectarian, non-political, and democratic." Each of the numerous branches is allowed the fullest liberty to develop itself in its own way. Their multifarious activity has taken the form of establishing tutorial classes, working people's colleges, rural colleges, school clinics, classes in hygiene, literature, history, sociology, economics, &c., when local education authorities are unable to meet the need, or of stimulating local authorities, public library committees, &c. The most conspicuous success of the movement has been the foundation of tutorial classes, of which there were only two four years ago, but which this winter will number between 95 and 100. Special classes have been formed to meet the needs of working women and rural workers. The Association, however, "will not be satisfied," to use its own official language, "until the universities themselves are as accessible to the poor as to the rich."

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The meeting at the Free Trade Hall, over which the Head Master of Repton presided, was attended by, among many other representative ladies and gentlemen, the Bishop and Dean of Manchester, the Bishop of Oxford, the Vice-Chancellors of Manchester and Leeds Universities, the Lord Mayor of Manchester, the Mayors of Salford and Oldham, Miss Margaret Macmillan, and many others. Interesting and inspiring speeches were delivered by the Lord Mayor, Bishop Gore, Miss Margaret Macmillan, Professors M. E. Sadler and R. M. Burrows, Mr. J. R. Clynes, M.P., and Mr. Will Crooks, M.P. The Bishop of Oxford, in moving a resolution, warmly commending the work of the Association, said he had a strong and decided opinion on the labour movement in the industrial world. "It is that, looking at the matter on the largest scale, in the vast industrial development which has characterised the recent advances of our civilisation, Labour has had a wholly inadequate share of the profits. As a believer in the revelation of divine righteousness which is to be found in the Bible, I believe that the first charge upon industry is the proper payment of the

labourer—not the last charge. I believe also that the acceptance of that principle would be not the death of industrial progress but its new life; because, if it might discourage a few, it would encourage very many. But just though the claim of labour may be, if it is to win its victory, or still more, if it is to maintain that victory, it must acquire knowledge in its own ranks. . . . In the long run, in every civilisation at all like our modern civilisation, ignorance will be trodden underfoot of superior knowledge. Therefore, if labour is to win and hold its legitimate victory, it must be no longer satisfied with aspirations only, or with legitimate claims only—it must fill up that which is lacking in the way of sound knowledge."

NEWS IN BRIEF.

THE University of Oxford is always slow to recognise scholars of other universities who come to dwell within its gates. We are glad to learn that it has decided at last to recognise the Rev. L. P. Jacks, the Dean of Manchester College, and Editor of the *Hibbert Journal*, by conferring on him the degree of M.A. by decree.

A JOHN BRIGHT Centenary Meeting will be held at Whitefield's Tabernacle at 8 p.m., on Friday, November 17, in connection with the International Arbitration League. Lord Weardale will preside, and the speakers will be the Right Hon. Thomas Burt, M.P. (President of the International Arbitration League), Dr. John Clifford, and Mr. J. Ramsay Macdonald, M.P. Tickets may be obtained at the offices of the International Arbitration League, 183, St. Stephen's House, Westminster, S.W.

It is announced that the opening of the new building in connection with the Finchley Unitarian Church will take place on Saturday next, November 11. A service of dedication will be conducted by the Rev. J. A. Pearson, and at the subsequent meeting Sir E. Durning-Lawrence, Bart., will preside.

A PUBLIC meeting in connection with the Free Church League for the support of Woman Suffrage was held at the Victoria Hotel Hall, at Nottingham, while the Autumn meetings of the Congregational Union were proceeding. All the delegates were invited, and the hall was crowded. Mr. Holman, a London Congregationalist, presided, and addresses were given by the Rev. T. Rhondda Williams, Miss Pankhurst, LL.D., and the Rev. Ernest Barson. A few questions were dealt with and a resolution was passed nem. con. asking the Congregational Union, together with the National Free Church Council, to put the subject officially on their agenda when they meet in the spring.

MR. J. H. REYNOLDS has retired from the position of Principal of the Municipal School of Technology, and Dean of the Faculty of Technology in the University of Manchester. The University Council has passed a resolution expressing regret at Mr. Reynolds' retirement, and a sense

of his long and devoted work for the cause of education. Many others who know the work that Mr. Reynolds has done for Manchester at the School of Technology, which he has watched over from its foundation, and the Lower Mosley-street Schools, for which he has had a life-long affection, will wish to endorse this resolution very heartily.

THE striking sermon on the Labour Movement, "New Wine in Old Bottles," preached by the Bishop of London at the Church Congress, Stoke-on-Trent, October 3, 1911, has been published by the *Christian Commonwealth* as a penny pamphlet. It can be obtained at the offices, 133, Salisbury-square, Fleet-street, E.C.

MISS MABEL BARMBY writes from Mount Pleasant, Sidmouth, as follows: "May I ask you kindly to inform those of your readers who are interested in the Workers' Aid Society that I am undertaking the post of Secretary held by my mother, Mrs. Goodwyn Barmby, from 1891 until her death last February. The Society has a steady membership of faithful workers, and would welcome many more. It exists to help the good work at Winifred House and our various Domestic Missions by providing garments suitable for their needs. Two garments and an optional subscription of 6d. annually, to defray postage, &c., are the conditions of membership, and I shall be glad to receive these at any time before the middle of December."

MR. G. A. EVANS, B.A., M.Sc., second son of the Rev. George Evans, of Manchester, and a graduate of the Honours School of Mathematics, Manchester University, has been selected as probationer for the Civil Service of India as a result of the Higher Civil Service Examinations held in August.

NEWS OF THE CHURCHES.

Boys' Own Brigade: London Battalion.—An impressive and inspiring service was held on the evening of Citizen Sunday, October 29, when over 160 boys and their officers, teachers, &c., met together at Stamford-street Chapel for united worship, the congregation being further augmented by a large number of friends. There were present representatives from Bell-street, Kilburn, Walthamstow and Stratford (boy scouts); boys and officers from the 54th London company of the Boys' Brigade (Grafton-square Congregational Church, Clapham), and from the 1st, 2nd, 4th and 5th companies of the Boys' Own Brigade (Stamford-street, Rhyl-street, Essex Church and George's-row). The rain poured as the detachments made their way to the chapel, but boys and officers marched on undaunted, and only smiles greeted the B.O.B. President (Mr. Ronald P. Jones) as he received the contingents. The Rev. Frank K. Freeston (chaplain, 4th Co. B.O.B.) conducted the service, and was assisted by Captain Rackham (54th Co. B.B.), and Captain Ballantyne (1st Co. B.O.B.). Mr. Freeston's address was in every way suited to the occasion—a call to live "for honour's sake"—an appeal which could not fail to find some echo in the heart of every boy. With illustrations drawn from the lives of "honourable men," the theme was developed, and the charge finally given to a life lived for the honour of God.

Bedfield.—The sixteenth anniversary of Bedfield Chapel was celebrated on Sunday, October 22. The afternoon preacher was the Rev. F. Summers, of London, and Mr. H. C. Hawkins preached in the evening. On Monday a public tea was held, and a crowded audience assembled for the meeting, when the chair was taken by Mr. Frank M. Youngman, J.P., of Thorpe Hall, Ashfield. Addresses were given by Miss Tagart, Miss F. Hill, the Rev. F. Summers, and Mr. Geo. Ward.

Brighton: Free Christian Church.—A representative gathering of Unitarian ministers in the county was held in the hall adjoining the Free Christian Church, New-road, Brighton, on Monday, October 23, in connection with the anniversary celebrations. Alderman F. T. Wilson, who was in the chair, welcomed the visitors, and was followed by the Rev. Priestley Prime. Speeches were also given by the Rev. A. R. Andreae of Southampton; the Rev. S. Burrows of Hastings; the Rev. J. M. Connell of Lewes; the Rev. H. W. King of Hastings; and the Rev. G. B. Stallworthy, of Tunbridge Wells. Mr. Hugo Talbot proposed the votes of thanks, which were warmly supported.

Carlton, near Barnsley.—On Saturday last a new schoolroom in connection with the Welsh Free Church at Carlton was formally opened by Mrs. D. J. Williams, of "Rhydwen," Barnsley. The Rev. Delta Evans, of London, took part in the proceedings. In the evening Mr. Evans delivered a literary lecture before a large audience and preached to crowded congregations three times on Sunday, morning and evening in Welsh, afternoon in English.

Framlingham.—The 251st anniversary of the chapel was celebrated on Sunday, October 22, and on Tuesday, October 24, the minister, Mr. H. C. Hawkins, conducting the morning service on Sunday, and the Rev. F. Summers being the preacher in the evening. On Tuesday a public meeting was held, Mr. Frank M. Youngman, J.P., of Ashfield, presiding. Addresses were given by the Chairman, Miss Tagart, the Rev. F. Summers and Mr. Geo. Ward.

London: Bermondsey.—Mr. N. N. Caley has been appointed as lay-minister to the Bermondsey Unitarian Church.

London: Child's Hill.—The music at All Souls' Free Church has been provided hitherto by an American organ, the property of the Rev. Edgar Daplyn, but through the generosity of Mrs. Holland the congregation has recently become possessed of a new pipe organ. To celebrate the occasion a meeting of the congregation was held on Wednesday, October 25, when Mr. Mewburn Leven presided at the new instrument, and Miss Margot Tomlins contributed several solos. The hearty thanks of the congregation were accorded to Mrs. Holland, who, to the general regret, was not well enough to be present. The Rev. Edgar Daplyn is giving a lecture on Wednesday evening, November 8, at 8.15, on "The Key to Newman," and is preaching a special series of sermons on Sunday mornings in November on "The Value of Racial Religions."

London Guilds' Union.—A united meeting of the London Guilds was held at Highgate-hill Church on October 11, when a service was conducted in the schoolroom by Rev. A. A. Charlesworth. He exhorted his hearers to belong to the true aristocracy, and said that if the Guild movement did nothing but promote an "aristocracy of character, will and soul" among its members it would have achieved a very high purpose. At the close of the service a conference was held on "The Aim of Our Guild," the speakers being the Revs. J. Arthur Pearson (president) and G. Cooper, and Miss M. Francis.

London: Mansford-street.—The 44th annual meeting of past and present scholars, teachers, and workers of Spicer-street and Mansfield-street was held on Wednesday last, November 1. The school-room was decorated with

evergreens and cut flowers kindly provided by Lady Durning-Laurence and Mr. E. B. Squire.

New Zealand: Timaru.—We learn that the secretary of the Timaru Church, Mr. Wells, has bought a plot of land valued at £700 as a site for a church building, and in addition to this has given £450 towards the building fund.

North Cheshire Unitarian Sunday School Union.—The annual meeting of the Union was held at Gorton on Saturday, October 21, the Rev. H. Bodell Smith, the retiring President, being in the chair. The annual reports were read and adopted, and the officers for the ensuing year elected. After tea the fifth musical festival was held in the church, Mr. Ratcliffe Firth, of Mossley, presiding, when a choir of 70 voices from the schools of the Union gave an excellent rendering of several well-known anthems.

Northampton: Kettering-road Church.—The senior and junior shields of the Northamptonshire Sunday Schools' Athletic Association, which were won last season by the Kettering-road Church Sunday school cricket teams, were presented on Monday, October 23, before a large company including representatives of other local schools.

Nottingham: The High Pavement Chapel.—Week-night devotional services were started last Wednesday night (All Saints'), and there assembled a most encouraging congregation of men and women, almost equal in number to the regular Sunday congregations. The Rev. J. M. Lloyd Thomas gave readings appropriate to the observance of All Saints' from Channing, Richard Baxter, and the "Imitation of Christ," and delivered an address in which he expressed his great joy that so many had gathered together. He invited the people to fence out some portion of each day for the reading of the Bible and other devotional scriptures and for private prayer and intercession. If the attendances are faithfully maintained, these week-night services will undoubtedly prove not only a great strength to the personal life of the members, but a religious awakening to the congregation as a whole.

Scarborough: The late Mr. James Laycock.—We regret to have to record the death of Mr. James Laycock on October 22, in his 82nd year. He came to Scarborough eighteen years ago from Sheffield. He was a most generous supporter of the Westborough Church and all its organisations, serving as a trustee and warden up to the time of his death. He was also a trustee of Upper Chapel, Sheffield, and of the Doncaster Chapel, serving also on the Fisher Trust. He was the local treasurer for the British and Foreign Unitarian Association and the Yorkshire Union of Unitarian Churches, and a liberal contributor to the funds of a number of the smaller churches in the country. He is survived by Mrs. Laycock and two sons and two daughters. The interment took place on the following Wednesday, preceded by a service at the Unitarian Church which was largely attended. On Sunday morning last a memorial service was held, and an appropriate sermon was preached by the Rev. J. Wain.

NOTES AND JOTTINGS.

SISTER NIVEDITA.

The news of the death of Miss Margaret Noble, better known as Sister Nivedita ("the consecrated"), at Darjeeling, will be received with sorrow by her numerous friends not only in India, but in England and America. It was a matter of disappointment to all who attended the Universal Races Congress held in London this summer that she could not be present to read her paper on "The Present Position of Woman," which is included

in the volume of the proceedings. As a writer she was chiefly known by her book "The Web of Indian Life," which helped to extend her fame far beyond the borders of the country she had adopted. She was a passionate lover of India, and a brilliant exponent of the Nationalist ideal, exercising a remarkable influence among the younger reformers. She also did much to raise the standard of education for women in Calcutta, where she made her home after joining the Ramakrishna Mission. Miss Noble was the daughter of an English Congregational minister, and her devotion to India dates from the day when she met the Swami Vivekanda, who was lecturing in London after his famous exposition of Indian religions at Chicago in 1895. She became his enthusiastic disciple, and henceforth devoted herself to the educational work which he had inaugurated in the East. Her story of his life, under the title of "The Master as I Saw Him," was published last year.

A MONUMENT TO BOSSUET.

A monument to Bossuet has just been unveiled in the Cathedral at Meaux, where he was Bishop from 1671 to 1690. It is the work of the sculptor, Ernst Dubois, and has been subscribed for in every part of the civilised world. The ceremony in the Cathedral was attended by a number of prelates, together with a large deputation from the Académie Française, of which Bossuet was a member. After Mass those present made their way to the ancient residence of Bossuet, where an oration was delivered by M. Jules Lemaitre. He paid an eloquent tribute to the memory of Bossuet, whose sublime outbursts were not more characteristic of him than the tenderness and sweetness which sprang from a faith "serene and without hardness."

THE ORIGIN OF THE "YELLOW PRESS."

It is not usually known that the "yellow journalism," which originated in the efforts of Mr. W. R. Hearst and the late Mr. Joseph Pulitzer to outdo each other in the matter of sensationalism, got its name as the result of a coloured cartoon which was issued with the Sunday edition of the *New York World* some years ago. It was suggested that, instead of printing only the outlines or shading, in colours, solid masses of bright tints should be introduced. The experiment was tried, and the figure of a child appeared in the centre of the cartoon in a dress of solid yellow. The "Yellow Kid" at once sprang into notoriety, and when the *New York World* and *Journal*, followed by other American newspapers on the look-out for something original and effective in style, adopted this method of colour-printing, the term "yellow journals" was applied to them. Mr. Pulitzer's practice of "dressing up" the news in the papers which he edited has been much criticised, and undoubtedly he was to a great extent responsible for the degradation of modern journalism in America to the level of popular taste, but he had no personal share in the introduction of the child with the yellow gown to the public, and his pathetic blindness certainly prevented him from seeing any of the cartoons which subsequently made his paper famous.

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